

The American Friend

Old Series
Vol. VLVIII No. 14

JULY 3, 1941

New Series
Vol. XXIX No. 14

Meditations on Power

S. Emily Parker Simon

God Wills Christian Unity

Burton S. W. Hill

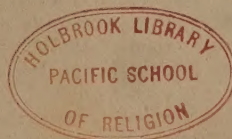
Pacifism a Wicked Doctrine

Brand Blanshard

Pacifists Must Fight!

William Edgerton

A Call to Persons of Good Will



FRIENDS AMBULANCE UNIT GOES TO CHINA

Perhaps most of our readers are somewhat informed regarding the work of the Friends Ambulance Unit in England—an important type of war-time service that dates back to the first World War. We are glad to publish the following statement, not merely as a matter of information, important as is this extension of the Friendly arm of service to the Orient. This development is further significant as indicative of the one type of service for which our young men will be prepared in the training which they will be receiving in the Civilian Public Service camps now getting under way.

The Friends Ambulance Unit is an independent and non-political body founded by a group of English Quakers and concerned directly with the relief of suffering and distress caused by war. It has had ambulance convoys staffed by fully trained men in Finland, Norway and Greece and is still maintaining and increasing units in Egypt and other parts of Africa. Now, however, the vast majority of the members of the Unit are engaged in the relief work in London as well as in other bombed cities of Britain—Coventry, Birmingham, Bristol, Southampton and Glasgow.

A number of the members desired to give further service by helping to relieve suffering and distress in China. They were also urged to do this by the British Fund for Relief of Distress in China (Lord Mayor's Fund) and by relief organizations in China. The work of the Unit also is fully recognized by the British Red Cross Society.

Modern war as it is being fought in China involves at least ten civilian casualties for each military one. While the military casualty has an Army Medical Corps devoted entirely to its relief and a Chinese Red Cross to support such medical corps effort, it is impossible with the balance of the Chinese Red Cross effort, the effort of the National Health Administration and all the rest, to provide anything that could be called adequate in the care of the civilian needs. Such care for civilians is a tax on the ability of any modern nation engaged in war and with the peculiar situation that exists in China this is more true than in other countries. The lack of adequate medical attention for the refugees caused by the war and the problem that is created in China by these fifty millions can hardly be imagined in this country. It is obviously, then, the duty of such a unit as this to do as much as possible to relieve distress in this particular field.

The Friends Ambulance Unit is a self-contained convoy of ambulances, surgical operating trucks, staff cars and a mobile workshop. There are ten ambulances each with a capacity of ten stretchers. The surgical operating unit is a well-equipped two-truck unit complete with sterilizers and X-ray plant. Utility cars for the staff and for emergency transport are also included. From local knowledge and past experience it is well known that one of the chief problems is to maintain the equipment in running order. A special mobile workshop is therefore being fitted which will be able to meet the maintenance needs in a most efficient manner.

This convoy is staffed by about fifty men qualified and experienced already in this actual type of relief. They are all fully trained in medical aid and ambulance duty. Many of them have served for months in hospitals in England to train in this very work. Among them are anaesthetists, hospital administrators, laboratory technicians and in charge of mechanical equipment are fully qualified engineers and mechanics. It must be remembered that reliable and skilled mechanics are greatly lacking in the transport field of China today. There are also fully qualified and experienced surgeons and doctors and it is hoped to include one public health specialist to aid in this part of the work met with so much in refugee camps. As indicating the training that these men have been undergoing it may only be necessary to say that they have even been studying the Chinese language under the guidance of Prof. Hughes of Oxford.

While the personnel of this Unit is British and the project was conceived in England, when it came time to send them it was plain that motor equipment of the type needed could not be obtained in England under the present circumstances. Exchange restrictions also have prevented British funds being devoted to this work although former support of British Relief work in China is still continuing. It becomes obvious then that if this plan is to go through, the equipment, finance and additional personnel will have to be raised in America.

The American Friends Service Committee is interested primarily in the relief of suffering. In this work it has always cooperated intimately with the Quakers in England in work all over the world. In those areas where it is difficult now for the British Funds to work, that work is taken entirely as a responsibility of the American Friends Service Committee. It is a continuation of this policy and in keeping with this spirit that the latter has adopted this program of the Friends Ambulance Unit.

The A. F. S. C. therefore presents this appeal to Americans as an Anglo-American Quaker program for relief work in China.

Dr. Robert McClure, a native of Canada, has returned to China to be director of the Friends Ambulance Unit. Most of the staff who have already volunteered are also on their way, together with ten new ambulances and other much needed equipment. It is hoped that young American Quaker doctors will volunteer for this great cause.

STATUS OF FRIENDS' WORK IN LONDON

Bertram Pickard, who recently came from England, spoke to a small group of the Peace and Foreign Service Sections in Philadelphia on June 9, just before starting west to attend the Institutes of International Relations at Mills College, Reed College and Whittier College. The following remarks of his will be of interest:

"Philadelphia seems to me to be half populated by people who have lived and worked in Geneva, and likewise England! The sense of our Geneva community, its role in Friends work and in the world as a whole, survives in a comforting kind of way. Fortunately this sense of community was widened, before communications were broken down, with the development, at the 1937 Swarthmore Conference, of the World Consultative Committee. The inevitable links that were created in this way are powerful and live on.

"The latest development in the Friends Service Council is the creation of a London Center. The city of London, as well as all of England, has become cosmopolitan to a much greater degree with numerous nationalities represented among the many extra-territorial governments and armies located in London, and the thousands of refugees. Europe has come to England at least in embryo. It has been hard for England to adjust to this new situation, and quite naturally English Friends think they should be in touch with these people, but that has not been easy because of the many divergent elements, disagreeing among themselves, particularly on the matter of politics. (The Peace Committee is trying to draw a picked international group to help in the deliberations of the Policy group.) The Council wishes to develop understanding among these groups and is expanding the new project along the lines of the International Student Club. At the present time two concerned Friends are being sought to work at this through education, recreation and fellowship. It

(Continued on page 295.)

THE AMERICAN FRIEND

WALTER C. WOODWARD
Editor

Authorized by The Five Years Meeting of Friends in America

Published Fortnightly at 101 So. Eighth St., Richmond, Indiana

Subscription Price—\$1.50 per Year

Old Series
Vol. XLVIII No. 14

JULY 3, 1941

New Series
Vol. XXIX No. 14

Entered as second-class matter, March 23, 1918, at the post office at Richmond, Indiana, under the act of March 3, 1897

How It Seems to Us

MANY of our readers will be startled at the vigorous contention made in this issue that they are holding to a wicked doctrine, and may wonder why space is given to a denunciation of a fundamental principle of Quaker conviction. As we wrote Professor Blanshard in accepting his articles for publication, we are as eager to maintain democracy at home as he and others are eager to fight for it abroad, and freedom of discussion should certainly be maintained in the religious democracy of the Society of Friends.

The general issue which he raises is assuredly a pertinent one and should be squarely faced. His presentation will give comfort and support to those who, like him, have become impatient with the pacifist philosophy, but we are likewise sure that a frank discussion of the question will be helpful in clarifying the thought of us all. If the historic Quaker position is, after all, untenable, it is high time we are finding it out. On the other hand, it is more than possible that Professor Blanshard will be the means of strengthening Friends in the very position which he repudiates. We therefore invite comment on the theses which he nails on our editorial door.

Without going fully here into the points raised in the first installment of the two-ply contribution, we cannot forbear a few initial observations. In the first place, we are struck with the entirely inadequate conception of pacifism set forth by its critic. In effect he seems to us to put up a straw man and proceed to demolish it. He is really inveighing against *passivism*, which is something entirely different from *pacifism*, as a positive constructive force for making peace. It is rather more than a mere coincidence that shortly after the receipt of Brand Blanshard's articles, there came to the editorial desk an entirely different contribution on the same subject from another Quaker college campus. In his "Pacifists Must Fight," William Edgerton shows the true, creative nature of pacifism and presents a timely companion piece to the Blanshard presentation. Incidentally, it is revealing to see how two equally sincere seekers have arrived at such wholly opposite conclusions.

We are rather surprised at the cavalier manner in which Professor Blanshard disposes of Tolstoi

and Gandhi (and Kagawa?) to support his contention that no great moralist has been a pacifist. But how about Jesus? Magnifying and exaggerating out of all proportion the incident of the temple to offset the spirit and emphasis of Jesus' whole life, is the accustomed but unconvincing method of those to whom the cross of pacifism has ever been an offense.

Now a word regarding police power. That there are many pacifists of many minds we readily concede—just as there are varying degrees of the "All Outers." To our way of thinking, there is nothing incompatible between police power and pacifism. But Professor Blanshard begs an important question by confusing such power with nationalistic armies more concerned with their own place in the sun than with keeping an even keel of international justice and good order. That isn't police power but an approximation of the international anarchy against which the writer inveighs. If our imaginations are not already over-strained by the weird developments of this war, they will now need to be strained a bit more to envisage the Red armies of Soviet Russia as an integral part of the world police power for peace!

If we may be permitted an aside just here, it is to observe how this confusing and unpredictable war is making strange and ever stranger bed-fellows. For, after all the denunciation of German Nazism and Russian Communism as essentially one and the same, we shall have to be quickly conditioned by the flip-flopping columnists to think of Russia, which we must now help defend, as a great bulwark of democracy. We await but one final development to make the circle of absurdities complete—another diplomatic revolution in which Britain and Nazi Germany will find themselves allied against the communist bear that walks like a man. And who will Uncle Sam be "all out" for then? Sometimes we are almost ready to admit that this war *is* "different" after all.

Finally, it is an old technique to take a given situation—the worse the better—and put the pacifist on the spot by asking him to take over and produce results at once, when he has had no chance to pre-

pare to meet an emergency for the creation of which his policy it not responsible. That it is not a valid technique is being granted by some non-pacifists themselves. Not long ago, Professor John C. Bennett had an article in *Christianity and Crisis*, the new journal representing the interventionist point of view, in which he frankly admitted that, as cruelties mount upon cruelties, there seems no stopping place for those who have consented to war in

principle, and he gave credit to the pacifist movement for its consistent exposure of the nature and evil of the war system. "In particular," he said, "this should mean that from now on, in the Christian Church, the burden of proof should be taken off the pacifist and placed upon those who say that the time has come to make a startling exception to all that we have taught concerning human relations."

And now—the next speaker?

A Call to Persons of Good Will

A General Message Issued by the American Friends Service Committee*

SOME day this unspeakable war will end and the rebuilding of the world, already being planned, will occupy the focus of our minds. Even now in the midst of the din and chaos, of starvation, death and disaster, the eternal verities of life and the principles which underlie any order of society that can be called *good*, need to be affirmed and kept alive. It is no time now for shallow contentions or surface arguments. It is only out of the depths that one dares to raise his voice to challenge this way of life which is crucifying humanity.

The time has come for those who see clearly what is happening to the world, who feel its present tragedy, and who, at the same time, have a firm grasp of the divine possibilities of this human life of ours, to speak a sober, solemn word in this hour of crisis. More important even than the question of convoys, or of American isolationism, or of unlimited national emergency, is the question whether there is not some way, in this universe that God has made, for the deeper life of humanity to have its turn of consideration, and for this gigantic tide of destruction to be brought to an end. We are being swept on by a cyclone of hate and fury into a world-wide barbarism and an animalism that have had no parallel in the records of the race.

Every voice of reason cries out against it. Every note of revelation in Christ's Gospel is levelled against it. The still small voice within our souls insistently speaks against this way of solving the problems of life. There is a serene Spirit of truth and wisdom, invisible but not less real, calling to us above the tumult to exert every effort of ours, however feeble, to stop the immoral and inhuman processes sweeping across the world and to release the re-creative forces of life and light and love.

Much more important than defending democracy by bombing planes and tanks and totalitarian methods is the preservation of that unique human spirit out of which both democracy and all that is precious to civilization has sprung and has flourished.

Is there no one in any government at the moment enough detached and above the issues of strife to call for cessation and meditation? If not, then we at least should cry aloud to those who are still sensitive to the spiritual currents of life and who see steadily the fundamental claims of humanity to discover some way in the wisdom of God to *stop this tide of destruction*.

It will be easier to start rebuilding the world now, if the chance to begin can be secured, than it can possibly ever be after more months or years of continued destruction and exhaustion, and after a still greater accumula-

tion of hate. It is not yet a World War, but a slight turn of events now will almost certainly involve the entire world in a conflict, the end of which no one can remotely predict. We are asking for some kind of cessation of strife and the beginning of construction before the greater flood gates open.

The obstacles to immediate efforts for peace are not love of war, but the mistaken reliance on force and violence to crush counter force, and the failure to grasp the nature and meaning of peace. Peace is not a static condition, to be attained after the defeat of those who disturb it. On the contrary, peace is a dynamic method by which to remove injustices, to accomplish necessary readjustments, and to remedy, instead of aggravating, the evils that have been inflicted on the world by military aggression. Dynamic peace would include:

1. Acceptance of the principle that it is a distinct disadvantage for any nation or people to use military force for its own ends; and that national armed forces shall be reduced with a view to universal disarmament.
 2. Acceptance of the principle of peaceful third party settlement of all disputes not settled by mutually satisfactory direct negotiations.
 3. Acceptance of the principles that all peoples shall be free to develop their own cultures; and that each nation shall be free to develop the form of government which its people desire.
 4. Acceptance of the principle that economic and social policies which affect other nations or peoples must be determined in international consultation, under international authority.
 5. Acceptance of the principle that all nations should be assured equitable access to markets and to essential raw materials, and should control immigration and emigration with a view to the welfare of all the nations concerned.
 6. Acceptance of the principle that all colonies must be administered by an international authority, with the welfare and development toward self-government of the native inhabitants as the primary objective and providing equitable opportunity of access for all nations to the resources and trade of such colonies.
- These principles require the development of some form of international organization capable of providing both order and change in the relations among nations. As a step toward such world government, it is desirable to propose the immediate establishment of an international emergency commission, to deal at once with the problems sure to become urgent as soon as the war stops. These problems include:

*Copies of this statement were sent to President Roosevelt, to U. S. Senators, to members of the House of Representatives, and to other national leaders.

1. Famine and pestilence.
2. Demobilization and re-employment.
3. The maintenance of order in countries now under foreign military rule.

4. The establishment of a provisional international secretariat with which governments can cooperate in directing their own emergency efforts along lines consistent with world organization and dynamic peace.

The proposal of an immediate cessation of hostilities in order to permit consideration of some such program as this is very different from proposing an armistice because of weariness of war or fear of war's consequences. It introduces a new element into the situation. It raises a standard to which men and women of high principles in all nations can repair. It opens a way to escape the

logical absurdity of war against dictatorship, which must be carried on by dictators and so establishes the very principles against which it fights. The remedy for aggressive war is not war, but dynamic peace.

It must be seen by everyone that there can be no return to the *status quo ante*. A major earthquake has shaken down the old order of things and there is no use expecting now or later some easy reconstruction of the world. We must all be ready for new conditions of life. But *now* is the time to begin the rebuilding and we call upon all persons of good will to work valiantly to secure the chance to substitute order for chaos and creation for destruction.

June, 1941.

Pacifism a Wicked Doctrine

By Brand Blanshard

THERE are many Quakers today with divided minds. They feel as alarmed as others about the rising Fascist tide, which in country after country is engulfing the way of life that they believe in; they see their friends in Britain heroically manning the dikes, and know in their hearts that these friends' cause is their own; every instinct of humanity and generosity prompts them to give aid. On the other hand they know that to give the aid most insistently asked, the only aid indeed that could decide the issue, is inconsistent with pacifism. What do they do? Too often they do nothing at all; they are paralyzed by inner conflict. They continue to think of themselves as pacifists; but whenever they open their newspaper and read of a British advance in Africa or another heroic stand by the Greeks, they are as happy as other people. But the happiness is short-lived, for they cannot act on it. To help, even indirectly, in manning the threatened ramparts seems to be disloyal to Quakerism. To refuse such help seems to be disloyal to others in need and to democracy itself. So they go round and round in miserable circles.

Now when one is troubled by an inner conflict of this sort, the thing to do is to face it and make up one's mind. In this case neither evasion nor compromise is possible. Evasion is impossible because to do nothing is itself in effect to take sides. Compromise is impossible because between the aid that Britain must have if she is to survive and the practice of pacifism there can be no reconciliation. One or the other must be abandoned. My own stand, right or wrong, is at least unambiguous: I believe that pacifism must be rejected as on moral grounds untenable. On this point I am clear. On the point that next suggests itself, however, I am less clear, namely whether a person who takes this stand has any right to remain in the Society of Friends. I shall devote the present article to the first of these points, and the one that follows to the second.

Among the reasons why I have come to believe that pacifism is untenable are these: first, it implies international anarchy. The hope of the future lies in international government. If such a government is to exist, it must be able not only to make laws and settle disputes but see that its decisions are carried out. These decisions are bound at times to conflict with the interest of this or that powerful nation. To expect such a nation to sacrifice its own interest is, in the present state of things,

visionary; it will not bow unless it has to. And the only thing that can make it bow is power so overwhelming that resistance could not succeed. If there is any lesson that the last ten years have pressed home, it is that a league or international government that does not possess such power and the readiness to use it is no government at all. Now to the employment of such power, pacifism is in principle opposed. That means that it would deny to international government the very condition of its life. And where there is no government there is anarchy.

I reject pacifism, secondly, because I have come to see that, whatever its profession, in practice it is heartless and cruel. Take a familiar instance. In 1931 Japan invaded Manchuria. China protested to the League. After a full and fair hearing, the Lytton Commission, the League Council and the League Assembly were unanimous that Japan was playing the outlaw. What was to be done? Joint action against the outlaw might mean war, though of the result there could be no doubt; a war of fifty nations against one could end in but one way, and that quickly. On the other hand, refusal to act meant, first, the surrender of the Chinese people to the mercy of Japanese marauders, and secondly, an invitation to marauders everywhere to take advantage of the League's weakness. These consequences were in such plain sight that no thinking man could miss them; and those of us who believed in the League urged them day in and day out. But we found ourselves opposed at every step by pacifists who insisted that we must not lift a finger to support the law of nations or to protect the Chinese people. They had their way. Japan also had its way. What has been the result? "Japan's invasion of China," writes Admiral Yarnell, our commander in the East, "has caused more death, destruction and misery in two years than the entire first World War caused in four. Forty million Chinese have been driven from their homes, and between five and ten millions of them have died of starvation and disease. There has never been anything like it in history." All this, of course, has been needless, and could have been prevented by timely action. It was the realization that with such things in plain view, and with the consequences of their theory in human misery unrolling daily before them, the pacifists were unmovable that turned me from a friend of pacifism into a determined enemy. It is to me a wicked doctrine. Over and over again in recent years it has insisted that we take the side on which, in all

reasonable probability, lay the preponderance of human suffering; and that to me is what wickedness means. I know that many individual pacifists have the kindest of hearts, and would be reluctant to harm a fly. But I am not talking now of feelings; I am talking of facts. And for ten terrible years the pacifists have taken a line that has gained them the secret thanks of every Hitler and Himmler in the world.

I reject pacifism, thirdly, because its apologetics will not stand examination. Take one current sample. It tells us that to coerce evil-doers is wrong because this is fighting evil with evil. But what makes an action evil? It is the evil intent with which it is done and the evil consequences in which it issues. Why is the attack of a thug upon an innocent man an evil act? Because it is done with the deliberate intention of producing suffering and loss, and because it normally does produce them. Now if the moral character of attack is measured in this way, the moral character of resistance must be measured in the same way. And so measured, resistance by an innocent man is clearly not wrong but right. If the pacifist concludes to the contrary, it is because when he shifts his attention, he shifts his standards; forcible resistance, he says, is somehow *intrinsically* wrong, no matter what the consequences. He has thus succeeded in turning the plain man's values upside down. He was even ready to argue that the courageous attempt of the Finnish and Chinese peoples to defend their homes and their rights was, so far as it involved the use of force, an evil thing, to be put on a par with the force that was being used against them. This to me is absurd.

I reject pacifism, fourthly, because of what it has done to the minds and standards of youth. Any healthy moral sense will feel at once that the sort of conclusion just suggested is intolerable. No one supposes that the record of Britain is impeccable, or that in the present war she is guiltless. But to put her on a level with Nazism shows, not historical insight, but a twisted moral perception. Yet pacifism and isolationism have so confused our younger minds that when last spring a Nazi speaker was invited to a Quaker college to debate whether Germany was more responsible for the war than her enemies, half the student audience voted on his side. They would not do that now. But their natural sympathy and generosity has had to fight a continual uphill battle against the influence of moral levellers, who were compelled by an inhuman dogma to reduce to common terms high-souled resistance and gross aggression, and who succeeded, in the eyes of many students, in repainting moral blacks and whites into an undistinguishable gray.

I reject pacifism, fifthly, because it lacks the kind of authority I find it possible to respect. There is not a single first-rate thinker in human record that has ever held to it, from Socrates to Bergson and Whitehead. Einstein and Russell have played with it, but, like A. A. Milne and Maude Royden and C. E. M. Joad and so many others, have had in the end to abandon it. So far as I can discover, not one first-rate moralist has ever accepted it either, in the whole history of ethical thought. If you consider such minds as Tolstoi and Gandhi as first-rate moralists, the case, of course, is otherwise. I do not.

Pacifism is unacceptable, sixthly, because it lacks historical warrant. When it does consent to argue its case, it tells us that force in the long run fails, and that if a cause has right on its side, it will in the long run succeed even in the face of persecution. Neither statement is true. Those who think that force always fails should spend an hour on Creasy's "Fifteen Decisive Battles," where a spate of instances are given in which force turned the current of history. As for the contention that right always pre-

vails against force, one need only refer to the list of noble causes cited by Mill in the essay on Liberty as having been destroyed by force. "History," he writes, "teems with instances of truth put down by persecution." "It is a piece of idle sentimentality that truth, merely as truth, has any inherent power denied to error of prevailing against the dungeon and the stake."

Of course I hate the use of force with all my heart. But my reading of history makes it clear that the alternative may be worse. I think of the finest minds of Europe herded in concentration camps, of students lined up and shot, of the light of France gone out, of the England that I love being slowly bled to death; of those forty million miserable, nameless Chinese. Then I recall that if at any single moment between 1931 and 1938 the most powerful country on earth had taken the stand it ought to have taken about the law of nations, not one of these things would have happened. I recall the part that pacifists have played in advocating the great betrayal; and I know where I stand. If Quakerism means that one must support that betrayal, then I could not, if I tried, continue to be a Quaker. If anyone says that is what Christianity means, I appeal from Christianity to Christ. He at least believed in elementary kindness and loyalty, and knew how to speak out—and to lash out—against wickedness in high places.

Pacifism and isolationism in the democracies have done their work. They have broken down international government and destroyed our strongest and cheapest line of defence. And since it is idle to suppose that the American people will accept the counsel to strip themselves of all defence whatever, they will now arm to the teeth. We have just launched a battleship, the North Carolina, at an expense equal to the endowment of ten large colleges, and are setting out to build many more of costlier design. We are going to have conscription and immense taxation indefinitely. It was all perfectly needless. But the harm is now done, and we cannot undo the past. What we can do is to unchain our minds. We need no longer commit them to a dogma that is without authority in history or logic, in ethics or in simple humanity.

But can one reject pacifism, as I do uncompromisingly, and still remain in the Society of Friends? That is the point to which the next article will be devoted.

Swarthmore, Pennsylvania.

(See brief Comment on Editorial Page.)

To the Wild Rose

By I. N. Stanley

A DRIVE out through the park just any morning now is enough to convince one that the wild roses are at their best. For beauty and fragrance, the wild rose of the Missouri River Valley rivals the wild roses of any part of the world and is truly unsurpassed. Never were roses so beautiful as these. Their delicate perfume beggars description.

In the presence of these lovely flowers, the admirer feels the pull of a reality which suggests the supernatural. Standing before a mound of wild roses in full bloom, one is reminded of the "burning bush" and "holy ground" of a distant time and place. The fragrance calls up laughing children happy at play, or beautiful wedding days, or fruitful age with an abundant harvest of noble deeds.

Let me go again and again to the land and home of the wild rose. Let me linger long there to absorb the spirit

and nature of this exquisite creation. The red buds, the flowers in full bloom, and the falling petals are alike lovely. The stately pines stand about like sentinels overawed by the beauty of the place. The bobolink and the meadowlark lift their song in keeping with the spirit of that laden air. Even the ants, the bees, and butterflies seem to join the admirer in a kind of holy hush before

these mounds of rare beauty. It is like joining with worshippers in a great cathedral.

A man or woman can never be quite the same person after inhaling the fragrance and meaning of the wild rose. It suggests that God is near by. The wild rose is now at its best.

Ekalaka, Montana

Pacifists Must Fight!

By William Edgerton

"**N**ONSENSE!" you say, "the title contradicts itself." Well, I will confess I put it there first of all to make you read this article, but in the course of the article I will try to explain what I mean.

This is going to be a sermon on fundamentals. It is directed at all except two kinds of people: those who believe wholeheartedly in violent war as a means of settling disputes, and those who believe in satyagraha. These two kinds of people know already where they stand. It will take deeds instead of words to convert the first group to my position, and the second group agrees with me already. Everybody else is uncertain, and it is to these uncertain people that I want to talk. (Incidentally, if you don't know what I mean when I use the word satyagraha, stick around! I'll come back to it.)

Most Quakers will be included in this uncertain group, and they are the people I am concerned about most of all. We Quakers have a long and impressive tradition of pacifism behind us; but there is precisely our difficulty: it is a *tradition* instead of a *conviction*. Today, in the face of an aggressive and successful Hitlerism, we are torn between our inherited emotional distrust of everything military, and our rational doubts about the efficacy of the pacifism we have been taught to believe in.

These uncertain Quakers are widely different in their uncertainty. Some believe they must support conscientious objectors for the sake of appearances (after all, Quakers are supposed to hate war!), even though they believe somebody else may have to stop Hitler with guns. Others made up their minds long ago that war is always wrong, and now, in the determination that nothing shall change their opinions, they are struggling desperately to keep from thinking about Hitler. Still other uncertain Quakers—the great majority of them, in fact—are just plain uncertain, without any qualifications in their uncertainty. Every time Hitler advances, their Quakerism retreats, and the louder the roar of Hitler's guns, the softer the tones of their still small voice of pacifism. Before long the still small voice won't be much more than a consumptive whisper.

The problem of pacifism ultimately boils down to this: will the command to "overcome evil with good" really work? That is the crucial question, the question on which Christians in general have hemmed and hawed and failed to give a clear-cut answer for almost twenty centuries. There can be no compromise: either the command is workable or it is not. If it is, then nearly twenty centuries of Christians have missed the significance of a sentence that could revolutionize the world. If it is not, then the essential teachings of Jesus are nonsense and the Sermon on the Mount is a beautiful and meaningless fantasy.

Note that this command does not say, "Return good for good," or "Try to return good for evil if you think

it has a chance of succeeding." It does not even say, "Return good for evil," with the implication that you may thereby keep your own conscience clear and leave the consequences to God. It says, "*Overcome* evil with good." Do not miss that all-important word *overcome*—the word that makes this simple command so revolutionary. Every time I think of that phrase, I am amazed all over again at its word-shaking implications. Either Saint Paul expected us to overcome Hitler's evil with good, or else he was talking through his hat. Think of it!

Now, I can sympathize with these uncertain Quakers who are not quite sure Paul knew what he was talking about. One year ago I was one of their number. More than that, I was heading straight towards certainty—the certainty that we could *not* overcome evil with good, that society could not exist without the threat of violence in the background to hold people in line, and that pacifists were merely a group of earnest souls who were incapable of clear thinking.

In fact, a little less than a year ago I had actually begun work on an article disposing of pacifism once and for all. It was to be a very original article, in which for the first time the fallacies of pacifism were going to be exposed in such clear, simple language that even the pacifists themselves would understand it. I was going to send it to *THE AMERICAN FRIEND*!

But before I had finished, something happened that turned my whole philosophy of life upside down—or rather I should say, rightside up. As a result, instead of sending *THE AMERICAN FRIEND* a very original article annihilating pacifism, I have sent it the one you are reading now. This one is not at all original; in fact, I am writing it chiefly in the hope of persuading you to read something else that *is* original. This article—I may as well confess it now—is nothing more than a masquerading sales talk for the three books that turned my philosophy of life rightside up.

Of course, in these days of magazine articles and digests and shortcuts in general, I ought to know better than tell you that you actually have to read three books. Nobody ever reads a whole book any more! But this time you'll have to do it. And I mean really read them—slowly, reflectively, sentence by sentence. If you do that, you will never be the same again.

The first of these three books is "The Power of Non-Violence," by Richard Gregg. It is published by Lippincott, in Philadelphia; and if you can't borrow a copy from a library or a friend, it will cost you \$2.50. (You may as well go ahead and buy it anyhow; you will be wanting to reread it for the rest of your life.) This book will show you, in straightforward, unsentimental language, just what is wrong with all the arguments I had intended to put into my article annihilating pacifism. In other words, it will analyze the process by which good can and

does overcome evil, and non-violence overcome violence.

The second book is "War Without Violence" (Harcourt, Brace and Company, New York, \$2.50), by Krishnalal Shridharani, who is himself a follower of Gandhi and took part in the great 1930 non-violent campaigns in India. It will show you that Gandhi's powerful, militant pacifism is so different from the ordinary armchair variety we know here in the Occident—so much greater, so much more effective—that a new name had to be found for it. That name is satyagraha, a Hindu word meaning "soul-force." When you finish reading "War Without Violence," you will know what I mean when I say, "Pacifists must fight." You will understand that pacifism is not a magic cure-all that has only to be pronounced in order to shoo away all the enemies. You will realize that true pacifism is revolutionary by nature, it cannot be used to maintain an iniquitous status quo; true pacifism is not peace, it is war without violence—the indispensable means to the achievement and maintenance of true peace. You will see that true pacifism probably requires more physical and mental training, more group and individual discipline, more initiative and strategic ability, more courage, more intelligence, of its non-violent fighters than violent warfare requires of orthodox soldiers.

The third book is "Non-Violence in an Aggressive World," by A. J. Muste; and here you're lucky: in addition to a plutocratic \$2.00 edition, Harper and Brothers have published it in a paper-backed copy that sells for 50 cents. This book will complete the job that Richard Gregg's book began, and will make you see that if Christianity is to survive in this modern world of machine-made warfare, it must take Jesus' teachings seriously. In other words, Christianity must adopt thoroughgoing non-violence as a weapon for the rebuilding of society, or else Christianity is done for.

Now, don't start aruging with me about what I have just been saying until you have read these three books. After all, I myself would have disagreed with me if I had not read them!

Likewise, don't agree with me until you have read these books! There is only one group of Christians who distress me more than those who pack a gun with their Bibles: it is the Christians who are so eager to believe in pacifism that they don't bother to think out what pacifism means. To be as close as they are to a great and revolutionary truth, the pacifists as a whole are absolutely unsurpassed in muddled thinking. That is why many intelligent non-pacifists get so impatient with them. A year ago I was on the point of withdrawing from the Society of Friends because I had been unable to find any pacifist who could support his position with anything more than blind faith and irrelevant arguments. Knowing the Quakers' historic opposition to war, and having concluded that non-violence was the essence of Jesus' teaching, I did not want to place either Quakerism or Christianity in a false light by belonging to them when I could not believe in their fundamental doctrine. Naturally, that left me very little to believe in, and I confess I was pretty miserable.

But Richard Gregg, in "The Power of Non-Violence," opened the gates to a new world for me—a sparsely populated world of pacifists who can think in a straight line. For months now I have been exploring this new world of non-violence with something of the exhilaration Columbus must have felt when he discovered his new world. This unoriginal article about three very original books is a result of these explorations and has grown out of my evangelical eagerness to help convert pacifists to pacifism, Quakers to Quakerism, and Christians to Christianity.

Guilford College, North Carolina.

Meditations on Power

By S. Emily Parker Simon

I. INTRODUCTORY

THESE are days of deepening darkness and despair. Devastation and desolation is the lot of millions of the children of men. The powers of the world have been extremely successful in turning every man's hand against his brother. Men who might be kind fathers hurl bombs at little children; women whose hearts have always been tender toward all mankind have become embittered by fear and hate. Power, the great god Power, has torn our world asunder. Never did the prayer of Jesus "that they all may be one" seem less likely to come true. Fear replaces faith in the hearts of those followers of the way of brotherhood and love. Frustration dogs every attempted effort at good will.

It was in a time of equal gloom, in the midst of foreign domination, enslaved labour, racial discrimination and oppression, that a young man called a few friends together and in fellowship they discovered a new Way. To these

These meditations were prepared for devotional guidance at the meeting of the Christian Youth Council of North America held the latter part of June at Estes Park, Colorado, and in the Regional Planning Conferences of the United Christian Youth Movement throughout the country. They are of such pertinence to all, whether privately or in groups, that we are glad to reproduce them here, through the kind permission of Emily Simon.

followers he said, "And I, if I be lifted up will draw all men unto myself." It was a new expression of power—not the sundering power of violence and hatred and greed, but the uniting, unifying power of love. Then to those to whom he entrusted the new world dream he said, "Tarry ye, until ye be endued with power from on high:" power to heal, power to speak God's truth, power to bear witness to a new way of life.

Today, when power is expressed and

best understood by tanks and bombers and blockades, Christian Youth have dared to meet, determined to find avenues whereby that great dream, "that they all may be one" might be realized. It will take a new kind of power, dealing in life not in death.

It is important that Christian Youth gathered in conference should put all the concentration of intelligence available to the great problems of Christian reconstruction, the place of the Church in a world of conflict, a design for a new world order, and many other problems and jobs that challenge the Christian Ideal in these days. These tasks will tax the imagination, intelligence and courage of every person who faces them honestly. Plans and programs for individual and community action must clearly be made. These are not the days for well-meaning people to meet to enjoy their own fellowship and air their theories of what's wrong with the world. The problems are great. We need great programs of action—intelligent, pur-

poseful action. But this is not all.

Prior to all this and permeating every phase of it must be the consciousness of the need for power to make these plans and programs effective: power, not as the world gives or understands it, but the power of God working through man. Jesus knew how much his disciples needed it. That is why he told them to tarry until they had it.

To that end these few meditations have been prepared as a reminder of our great need to take time beyond discussions, beyond speeches, beyond planning, beyond fellowship to tarry in silent searching until we feel surging through us the power of the Living God.

II. MAN'S POWER—AND GOD'S

HERE we are in one of the most beautiful parts of our country. Great mountains, like strong silent sentinels, stand guard around us. Tall pines, having endured the winds of many winters, still point skyward. What a thin line divides us, revelling in this matchless beauty, from those millions who find in mountains only barriers in their flight to freedom!

Let me tell you how you can stand entranced one moment, and the next find everything changed. I have myself stood many times in the midst of such magnificence. Often along the "Blue Coast" I have looked up and seen the great snow-capped Pyrenees straining toward the sky; looked out and seen the unbelievable blue of the Mediterranean glistening in the sunlight. Suddenly, with nothing more than the shrieking of a siren, the spell was broken. The shrill signal that man's power had broken loose again and man must hide or be laid waste.

Later, much later, when the sirens of death had been silenced, and the last echoes of explosions had died on the air, when the droning of the planes had become only a bad memory and the smoke had finally cleared away, when we crawled out from our cowering positions we found how little had been changed of what was really permanent. The sky still seemed as blue as ever, the mountains still stood, strong and silent, if anything more aloof, as if to scorn man's great misuse of strength and power. How puny we felt there before that persistent beauty and quiet power! Little man hurls death from the sky, he crushes, he destroys—all because of a drunken sense of power. He destroys that which he has made and even, many times, himself. We who are left stand wondering, between the "glory of the Lord" which still endures and the havoc which man, his creature, has wrought.

Thoughts for Meditation;

1. How can I translate the quiet strength of God's World into life—my own and that about me?

2. How can I build into my own life those enduring qualities of mountains, the uprightness of great trees.

We need to interpret our meaning of Power. Judged by the world's standards, failure to use the world's power will seem weak. We need a new standard for judging power.

I Resolve:

To spend more time in God's world and to be more aware when surrounded by it. To regain through this a new sense of proportion.

Prayer:

God, stop us in our mad use of power. Forgive us that we have used divine imagination and intelligence to increase our power to destroy. Quiet our strivings long enough for us to see the quiet expression of power at work in thy world of Nature. May we stand before it in exultant humility. Give us a sense of proportionate relationship to thy world that we may work in cooperation with it. Give us a share in that creative energy that we may use our power to bring life out of thy earth and food for hungry children everywhere. Amen.

III. POWER THROUGH FEARLESSNESS

Read: II TIMOTHY 17

This is an age in which we have prided ourselves that we have had done with superstition and fear. What idle boasting! Look at us! Never have we been so much afraid; never has fear worked such havoc! Fear, like a great epidemic, has spread across the world and infected us all. Most of the damage has been done today—not because we have hated, but rather because we have been afraid.

Fear has weakened our faith in the power of God to work in the world.

Fear has caused us to increase defense power while spirits shrivel within our armour.

Fear has led us to make great sacrifices indeed, to sacrifice those very ideals we profess to be defending.

What will save us from this scourge? What will deliver us from this plague so that we shall remain no longer impotent in this hour? How may we recapture that sense of power which the early Christians had?

Of Moses, powerful deliverer of his people, it was written, "Moses went into the darkness where God was!" There you have it! That is what we need. Faith. Faith to believe we will find something of God to build on, even in the darkness, even in the most unlikely places, faith that there is something of God in these people and places where it seems least likely to exist.

We need a new kind of hope too! Not that shallow optimism which chirps

about God being in his heaven and all being well with the world. Rather a hope that goes along with faith that God is not afar off but near, even in the darkness; hope that can see beyond destruction already the walls of the new Jerusalem being laid, hope that sings of a "cause that can neither be lost nor stayed."

Most of all we need love to displace fear—that kind of which it was written, "Perfect love casteth out all fear." (Read thoughtfully, I CORINTHIANS 13)

Prayer:

God, why should we be so afraid? Art thou not with us? Renew our faith, restore our hope, revive our love. Let these not be idle words. Let them be facts claimed by children of Light that fear may no longer hold us back from demonstrating thy power in our lives and in the world. Amen.

(To be continued.)

TOYOHICO KAGAWA VISITS QUAKER HILL

Under the auspices of the Richmond Ministerial Association, Toyohiko Kagawa spent Thursday, June 26, in Richmond—and what a busy day it was for him! In addition to three meetings at which he spoke, this distinguished little man almost wore out his hosts, so keen was his interest in investigating the points of interest in the Quaker city, including manufacturing plants and the famous Richmond greenhouses. When it was suggested to him that he should slow down a bit and take it a little easier in view of his heavy speaking schedule, he exclaimed in surprise, "Why, I'm on a vacation!"

In the afternoon a tea was given in Kagawa's honor at Quaker Hill. In his talk there, in speaking particularly to the C.P.S. campers, he told intimately of his experiences in maintaining his own right of conscience in Japan, which took him to prison three times. Serious as were his experiences, his relation of them was enlivened by flashes of characteristic humor. Uniformly in his talks, Kagawa revealed the source of his influence and power in his continual emphasis on the redemptive power of sacrificial love.

The Quaker Hill tea gave the occasion for visitors to inspect the work of the C.P.S. campers. Under the direction of Arthur Gamble, assisted by Byron Thomas, the dining hall and kitchen are well on the way to completion. Observers were impressed with the substantial and pleasing nature of this, the first unit of housing accommodations. This building is located in the trees well back of the Quaker Hill Hostel, and the dormitories will be erected still further to the rear and below on a bench overlooking the river valley.

God Wills Christian Unity

Echoes from the Toronto Conference

TWO hundred and fifty delegates representing the various Christian Churches of Latin America, the United States and Canada, met in the buildings of the University of Toronto, for conference and fellowship, June 3 to 5. They represented a variety of ideas and ideals but fellowshiped together, realizing that there are many powers and influences which divide men, but above and beyond these powers is the Christian faith to which we give allegiance and which is the meeting place of all Christians.

John R. Mott, presiding at the sessions, drew our attention to the fact that side by side with the disrupting forces of the world there is the working of the spirit of God drawing men together. "The Light is still shining in the darkness, for the darkness has never put it out." This theme, introduced at the opening of the Conference by Dr. Mott, characterized all the discussions and the whole tenor of the conference.

There were fine speeches and stimulating messages, but the most important part of the Conference seemed to be the discussion groups of twenty-five each which met together and discussed: the Adequacy of the Church, the Ecumenical Message of the Church, and the Ecumenical Mission of the Church. In some of the groups, "ologies" and "isms" became the central point of discussion. In these groups there was fire indeed but fire that created more heat than light. Generally speaking, the groups kept their thinking very close to life and to the problems of the Church in specific circumstances.

From the discussion groups came many thoughts, among which are these few: Christians must not isolate themselves from mankind and the rest of the world. We must cease to tell men that they *should be* brothers and tell them that they *are* brothers. "God has created of one blood all nations of men." The Church must keep this message before the world, and world peace will only be possible as it is based on a religious foundation. We have tried other bases and all have failed.

Various speakers emphasized many points. Dr. Guerana of Mexico said there were many things he did not know but "one thing I do know," he declared. "I am a Christian and you are Christian, therefore we have something in common." Many told how we must take hold of world problems. John R. Mott challenged us to courageous, conclusive thinking which will result in action. "We

There was held in Toronto last month, under the auspices of the American Executive Committee of the World Council of Churches, the North American Ecumenical Conference. The Five Years Meeting was represented there by Burton S. W. Hill, minister of the meeting at Newmarket, Ontario, who was chairman of the Canada delegation to the Five Years Meeting last October. We are indebted to him for the substance of this report.

have many unsolved problems," he said, "because we do not think and we do not pray." Jesus said, "Love one another," "Love thy neighbor as thyself," "Love your enemies." Fellowship at its best generates an atmosphere of understanding.

John Foster Dulles, a Presbyterian layman who is a prominent international lawyer, presented the suggestions of the Commission to study the bases of a just and durable peace, of which he is chairman. "This system of dividing the surface of the earth among some sixty nations, and allowing each to do what it pleases," he said, "has become as obsolete as the unregulated public utility. . . The sovereignty system stands condemned as a principle cause of war and is no longer consonant either with peace or justice. It is imperative that there be

TO THE PERFECT IDEAL

(Inspired by Hofmann's picture of Christ)

Oh, gentle Christ! My soul looks up to Thee,

Away from this dark world of enmity. Thy tender smile, Thy kind and loving eyes

Tell me there truly is a Paradise!

Thou Son of God, with Thy supernal powers,

Alone canst mend this broken world of ours;

For Thou canst heal each wounded, bleeding part

And penetrate the erring human heart!

In this tempestuous, raging, human sea, Help me, Oh Nazarene, to be like Thee— Give me a portion of Thy eternal power And Light to serve Thee, in the world's dark hour!

CLARA OVERMAN.

Minneapolis, Minnesota.

transition to a new order . . . for the present system is rapidly encompassing its own destruction. The real problem is not whether there will be transition, but whether transition can occur without violent and unnecessary destruction of moral and political conceptions . . . evolved under the guiding influence of Christianity."

On the final day of the Conference, the reports of some of the discussion groups were presented from the platform. Outstanding was that brought forward by Dr. Norman B. Nash which presented a nine-point program for furthering the ecumenical movement. This program included the following suggestions: spreading knowledge of the ecumenical movement among the rank and file of Christians; holding interdenominational regional conferences; teaching of the history and background of the movement in theological seminaries; teaching of religion from the ecumenical viewpoint in schools and colleges; supporting more adequately the work of the World Council of Churches in order to establish a true Christian Internationale; and pushing forward the movement during the present war, since the gospel of salvation is for all people regardless of their national affiliations.

At the final plenary session, Dr. Mott tied together the strands of thought which had been brought out in the sessions of the Conference. He urged the bringing of women and young people into the ecumenical movement and pointed to the need to reach a far larger proportion of the pastors. "Just as war unites a nation," he said, "the ecumenical movement must unite the Church in its struggle against the evil of our time. The price involves thinking through our huge unsolved problems, and more courage, more forward-looking hopefulness, decision and action, together with the exercise of imagination. In applying the Golden Rule in relation to other Christian bodies, we want an atmosphere in which we loath to differ and resolve to understand."

This was indeed a conference of fellowship, ending in a largely attended worship service.

The entire object of true education is to make people not merely do the right things, but enjoy the right things: not merely industrious, but to love industry; not merely learned, but to love knowledge; not merely pure, but to love purity; not merely just, but to hunger and thirst after justice.—JOHN RUSKIN.



BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Indiana



JUST AMONG FRIENDS

BY WILLIAM W. COMFORT

Macmillans, 1941, 210 pp., \$2.00

Anyone who undertakes writing a history or description of the Quakers merits a wide sympathy from Friends. Many questions asked about the Society of Friends are like asking what the climate is in America. It depends upon where you are. Most of us are aware that the variety of Quaker practices is nearly as wide as the range of American climate.

This book by William W. Comfort does not portray that problem of diversity. Rather it aims, from the point of view of the author, to give in thumb nail sketches the central essence of Friendly Faith and Testimonies. He does this in terms of practices in local meetings, the use of silence, educational work, service at home and abroad, business ethics, race relations and the peace testimony.

He writes with considerable charm on the fundamental basis of Friendly faith and ideals. The book is written, obviously, for the non-Friend seeker who would know more about these "unique" people called Quakers. As the title implies, it invites the reader to an intimate, close-up view of a Friendly circle. So long as the author discusses the testimonies and concerns of Quakers, the Friendly reader can follow uncritically for the most part.

However, I must say frankly that the pages dealing with practices in local meetings might well be labelled "Just Among Some Friends." The first paragraph of the first chapter states that there are about 110,000 Friends in America and then, without qualifications, a local meeting in practice is described which is highly inaccurate for nearly 100,000 Quakers.

This is unfortunate. The author always has the right to state the case for the expressions of Quakerism which he prefers. He may describe some significant group in the fellowship of Friends but he should not leave the impression that all Friends are included in his description.

To quote instances, we have the following: "The ministry is a lay ministry, unpaid, and may be exercised by any member, man or woman." Again he states that the room of worship will have "no stained glass windows; no organ will be heard—no collection will

be taken up." He would have a right to say that no collection *should* be received, in his opinion, or to say that a numerical minority of Friends do not receive an offering, but to say or imply that it is true of 110,000 Quakers reveals a lack of acquaintance with Friends meetings across America.

If I may continue critically, for the moment, there is another statement concerning procedure in the business meeting with which Friends of all persuasions would surely disagree. It reads: "Not a chairman, but a clerk, presides, introduces the business and records the judgment of the meeting as expressed by its most 'weighty' members." While it may be true that in too many cases the "weighty" members, so-called, determine the judgment on an item of business, it is far from the ideal of Quaker business procedure. The "weight of a meeting" does not mean the judgment of its "weighty" members necessarily. Such procedure would probably carry worse results than the outright use of the parliamentary system which is designed to prevent undue weight of a minority. Furthermore, a "weighty" member becomes a rather dubious influence many times in maintaining a Quaker spiritual "democracy." That is one of the chief cautions Friends should observe.

Another observation, that "Quaker graves are uniformly marked with plain headstones—showing only a few inches above the surrounding sod," is an ideal, perhaps, but far from the facts as I have observed them west of the Alleghenies.

Friends of the "pastoral" meetings will enter their disagreements chiefly in the first two chapters. Now and then a hidden word or phrase intimates that Friends are not uniform in practice but when 100,000 Friends vary so uniformly from the described procedure, it merits at least a paragraph of explanation. If Friendly writers do not begin to portray more fully the total picture of the Quakers, some able debunker with an acrid pen may rise to render that painful service to us in the wake of popular magazine articles of recent months.

But I do not hesitate to commend this book to the reading of Friends, particularly to those whom the first two chapters do *not* describe adequately. Friends of that practice should know what one of our very influential Friends has thought and written out of experi-

ences in a meeting of the Philadelphia area. It is that kind of cross fertilization of minds which will serve finally to help the Society of Friends in finding itself. Let us read it both critically and sympathetically.

What I have said thus far refers to but two chapters chiefly, but they merit consideration beyond the actual space they occupy in the book and I do not apologize for a less extended treatment of the other chapters. In these the author brings at times considerable literary charm. They are interesting and inspiring reading. He has elected many quotations out of historic letters and documents, and thereby keeps close to the central stream of Quaker thought and life.

Those chapters giving quick insights into the Quaker way through silence, education, service, business, and peace, merit our reading. We may fellowship with the writer through the pages of his book. It is a book in which one does more than read—he enters into conversation with the author. It is a stimulating conversation out of which one may feel he has found a new friend in Dr. Comfort.

ERROL T. ELLIOTT.

Indianapolis, Indiana.

✻

THE CAMP AT WESTLANDS

BY MARJORIE HILL ALLEE

Houghton Mifflin, 1941, 242 pp., \$2.00

This latest of Marjorie H. Allee's books is written about the "camp-life" which a privileged class of promising young Americans has grown into only in the last eight years. Based on actual records of the American Friends Service Committee work-camps and combined with the more human narrations of first-hand informers, the book is refreshing and imaginative, a challenge to the younger generation.

From the moment one meets Alice, the irresponsible but clever daughter of the manufacturer, who dares to break through the confines of her own social position, the book appears to be a revelation of modern youth's willingness and confidence in its ability to "right the world's wrongs," formidable as they may seem. The spirit of accepting a challenge and emerging victoriously, though experimentally and sometimes clumsily, is the essence of the story. The young heroine, who despises her mother's social ambitions for her and wonders why all her "advantages" have brought her so little satisfaction, is arrested by the vivacious, efficient spirit of her maturer college friend, Vicky. She follows her to the homestead camp in the heart of the bituminous coal region where new mining machinery has displaced so many hand-workers, with

the consequent unemployment of a large portion of the mining population. This furnishes the setting for the story.

During the summer's experiences related, one sees the exuberant expansion of young spirits, some doing their first manual labor, experiencing the "discipline of public opinion," knowing a world beyond their own which exacts so much from those whom it treats most harshly. Living in a community where no pretense is sustained between members, where problems as well as advantages are shared, and where one's worth is measured by his contribution to the group, is to the persons in the story a far cry from their peculiarly sheltered lives. But each profits characteristically, and in the process learns firsthand of the significance of "technological unemployment."

Each participant in some way enriches the summer's experiences—Drew, whose near-perfection dissolves into simple humaneness; Ruth, the miner's lovely daughter, who tries vainly to shield her family background under a mistaken pride; Bunny Barnett, in search of "fruitful experiences"; the rollicking Swiss, Albert; Ed Adair, with his endearing awkwardness; Estelle of the languid, artistic temperament; Peter and Faith Barnes, whose deep discernment and keen foresight deftly guide the campers; and the lovable, long-suffering homestead family, the Claborns.

More than having a plot, this story adds a denouement chapter to the life of each of its characters. The younger ones are stimulated to new evaluations; the social philosophizing of the maturer members becomes crystallized in terms of life vocations—and all in an atmosphere where living is basic and reality demands thinking which can be translated into action.

The author has succeeded commendably in touching the peak of experiences that come to these young people who, with indefatigable concern, dig at the roots of discontent among certain elements of our American population. The motif of the action is spontaneity, the style is vivid, and like the story which it relates, unostentatious.



THE COWHIDE TRUNK

BY ELEANOR WEAKLEY NOLEN

Oxford University Press. New York.
85 pp., \$1.50

An appealing story for boys and girls, this book tells of the trip made in 1840 by Nancy Hunt and her father to Cincinnati, forty miles away, to fill "the cowhide trunk" with store goods sufficient to supply the needs of the Hunt family during the ensuing year. To nine-year-old Nancy, such a trip was

pure adventure. It meant travel by stagecoach and canal boat, visiting her city cousins, becoming acquainted with the "Queen City of the West." Many of the episodes are based on material culled from old letters and diaries, and historically minded individuals will enjoy the authentic descriptions of the German settlement in Wooden Shoe Hollow, Catherine Beecher's Western Female Institute, the old wharf, early merchandise marts such as Coffin's General Store, Shillito's, etc. Quaker readers will be particularly interested in the encounter with the slave trader, in which Levi Coffin and Johnny Appleseed figure prominently. Format, text, and illustrations (by Decie Merwin) are admirably suited to each other and the resulting book is one which adults can approve and children appreciate.

L. R. H.

FINDS STICKING POWER OF PEOPLE AMAZING

Word has been received by the A. F. S. C. of the safe arrival of John W. Cadbury, III, in England on June 18. He spent two weeks in Lisbon assisting in the Service Committee office there before getting space on the British plane. A London letter from Roger Wilson, Executive Secretary of the War Victims Relief Committee, for whom John Cadbury expects to act as assistant, gives the following picture of the relief work in England:

"Typewriters are terribly short here and what second-hand ones there are are bad and expensive. I suppose that when all the bits they make in typewriter factories are put together the result is now always a machine gun. But as we get more and more centres we need more and more machines. So if you can send one over with every American who comes we shall be more than delighted. We will give them each a name if you like—Rufus Jones, Clarence Pickett, Hollingsworth Wood and such like—and so increase our sense of solidarity."

"The very long hours of daylight mean little, if any, raiding, with the consequence that many of the people in the field rather lack the continual stimulus of emergency working. Yet they have to stand ready for anything and as we all have a sort of feeling that, after this long wait, the next raid will be simply terrific, nobody really feels that he can relax. And I suppose we are all a bit tired after the winter, and the spring is phenomenally cold. So tempers are somehow not what they should be and we are much given to examination of each other's shortcomings. Fortunately this is purely superficial—and doesn't apply to headquarters where the pace of the

work is so much more even—and I am daily amazed at the responsibility that my younger colleagues carry in the field, often in conditions of great delicacy and sometimes in very lonely locations. Our headquarters trouble is lack of space, as the bomb has considerably reduced our Lebensraum.

"Some American Friends will know Wrea Heak, John Edward Ellis's old home at Scarborough, where Edith Ellis has been living since her mother died in February. They will be interested to know that it is being lent to us for a home for homeless old folk who can't be looked after in private billets because of their infirmities. It is a lovely place and will take about forty-five guests with a nursing and house staff of about twelve. Other meetinghouses that are now just being taken over are Exeter and Torquay in the southwest, Southport, Penketh and Low Leighton in the Mersey area, and Settle and Airton in Yorkshire. Richard Naish, of York, who shared a cabin with Halfdan Nielsen and me on the Georgic in 1937, goes up to Yorkshire this week to act as our regional officer in that area. His first job will be to see whether anything can be done for poor shattered Hull whose plight was seen from the roof of Bootham earlier this month.

"We have opened a new hostel for our London workers this week in White Horse Road, on the boundaries of Poplar and Stepney. It has already been christened White Horse Inn. It will take twelve or fifteen of the people working down there, for whom the journey to Islington is too great to be comfortable. Oddly enough, in a terribly battered area, it has lost only one pane of glass. One feels this cannot last long and it is difficult to decide how much one ought to spend making the place clean and habitable when one knows that its life is very unlikely to be more than a matter of months. My view is that cheerfulness of premises is worth a great deal to all who see them these days, and it becomes the more cheerful if it survives while more and more of the gloomy stuff goes up in smoke or down in dust.

"The sticking power of people is amazing. As any of you have been to Stepney know, it is not a place where rural pursuits are much practised. Now our steel and concrete hostel stands in the middle of an area in which not a house would now be regarded as habitable in better times. But in a few of them people do live on under the stairs or the kitchen table or somewhere where there's a bit of roof. To my utter astonishment I was woken at four this morning by the crowing of a rooster in a neighbouring back-yard. The arrival of chickens in Stepney is as remarkable in its way as the arrival of Hess in Scotland."

AYTON SCHOOL CENTENARY IN ENGLAND

This is the centenary of the Friends' School at Great Ayton in Yorkshire. In May, a hundred years ago, the first headmaster and his wife, George and Alice Dixon of Staindrop, were preparing to receive the first scholars, and on July 16th, 1841, the first two boys arrived. The school then consisted of the square "mansion" (as Victorian phraseology had it) which is now the Headmaster's house and the seventy-five acres of farm, wood and grass land which are one of Ayton's chief glories. By the end of September there were eight girls and eight boys, besides the Headmaster and his family, lodged in the old house, and the first block of the long, plain building which now faces out on to the Village Green, was already under construction.

Ayton was established by northern Friends, (notably Thomas Richardson and members of the Pease and Backhouse families) for those children who were connected with the Society but who were not members and who were therefore not eligible to be educated at Ackworth. The rigorous Quaker custom of "disowning" members who "married out" of the Society, created a considerable class of such children. The school was, furthermore, intended for "the labouring classes" and was called, and still is officially "The North of England Agricultural School." By this it was not meant that it was founded primarily for the study and pursuit of agriculture but that it was a community in which the children's own labour earned part of their keep, and at the same time, trained them for future work. The boys worked an average of three hours a day on the farm, the estate, and house amongst them. The cost of maintenance of each child, including clothes, was estimated at £15 per annum of which parents paid only £8, the rest being covered by endowments and the value of the children's labour.

Great changes have come over the school since those early days. Farm-work and housework were gradually curtailed and in 1883 the boys were withdrawn from the farm altogether; new subjects were introduced into the time-table; accommodation and amenities increased twenty-fold, and the school began to gain more than a local reputation for giving a broad education based on sound Christian training. Children quite unconnected with the Society of Friends sought entrance and from 1851 were admitted. The end of the first forty years of the school's history was marked by the breaking away from the farm work and heavier household duties; the end of the next

forty years by its recognition in 1920 by the Board of Education, as an Efficient Secondary School, and all that that implies.

Now the school is entering upon a new pioneering phase. In it there are 182 boys and girls, of whom fifty-four are day scholars. A beautiful and dignified new classroom block represents the faith of the School's Committee and friends in its future. Its School Certificate results have, for many years past, more than justified its recognition as a secondary school, and this year there are eight boys and girls doing post-School Certificate work. But perhaps the most interesting development is the growth, alongside this normal academic work and all the leisure time activities which every Friends' School encourages, of Voluntary Service groups. In 1941 as in 1841, Ayton is combining labour with learning. There is, however, a difference: these groups are voluntary. They have arisen from a recognition of the need for labour in and around the school, from a recognition of the dignity of labour and of its educational value, and from a desire to put into practice the ideal of service. They are the natural outcome of the Quakerism on which the whole life of the school is founded and which draws its strength and inspiration from the most central of the buildings—the Meetinghouse.

These groups are being trained in order to meet the demands of true democracy. The Fire Brigade has responsibilities not only towards the school but towards the village; the works group is improving the school estate; gardeners, boys and girls, are growing vegetables and making a rock-garden; the knitters have worked for the relief of distress in London and other parts, and so on.

Imbued with the spirit and trained in practice, it is hoped that from Ayton, boys and girls will go forth to play a notable part in the building of the Christian Social Order, of which the world stands in so great a need.

PLAYWRITING CONTEST

The Religious Drama Council of the Greater New York Federation of Churches announces its sixth annual Playwriting Contest, opening June 15 and closing September 15. Plays submitted must be one act dramas suitable for production in churches or church schools. They must give expression to Christian conviction and faith in the face of contemporary problems and show the social force of the religious idea. Prizes of \$200, \$100, and \$50 are offered. Further details may be obtained from the Religious Drama Council at 71 West 23rd Street, Room 1628, New York City.

FIFTY YEARS OF SERVICE CELEBRATED

Graduates and friends from miles around made Newberg, Oregon, the center of their interest from June 7 to 10 during the celebration of the fiftieth anniversary of Pacific College.

The list of events included the faculty music concert on Saturday evening, the final Baccalaureate sermon by President Levi T. Pennington on Sunday, the fiftieth anniversary program and tea on Monday afternoon, the banquet in honor of President and Mrs. Levi T. Pennington upon the completion of their thirty years of active service to the College, and the Commencement program and inauguration of President Emmett W. Gulley on Tuesday.

The half century anniversary program was arranged by Cecil F. Hinshaw of the College Board, with Veldon J. Diment, President of the Alumni Association, presiding. Following greetings from Dr. T. W. Hester, President of the College Board, and from President Pennington, Prof. Amos C. Stanbrough of the Oregon College of Education at Monmouth, a member of the first graduating class, gave a short history of Pacific College. Miss Jessie E. Britt, '99, was school teacher for an unauthenticated class in early history. Among the participants were Russell W. Lewis, '10; Lenora Parker Pemberton, '06; Victor Rees, '12; Laura Hammer Glover, '11; Eula Hodson Lewis, '09; and Perry D. Macy, '07. President Gulley spoke of his plans for the future.

The banquet given by the College Board in honor of Levi and Rebecca Pennington was a huge success and crowded the dining room of the Newberg Friends Church. Dr. Burt Brown Barker, Vice-President of the University of Oregon, was toastmaster for the theme of "Service."

Those who spoke were Joseph G. Reece, for Oregon Yearly Meeting, on "Spiritual Support"; Miss Hazel Houser, '42, for the Student Body of Pacific College, "Enduring Memories"; Dr. Thomas W. Hester, '98, for the College Board, "Running Mates"; Mrs. Frank Cole, '30, for the Alumni Association, "Vivid Impressions"; Mayor George Layman, for the City of Newberg, "Interesting Contacts"; Prof. Mary C. Sutton, for the faculty and Women's Auxiliary, "Cooperating Colleagues"; and Dr. Edward L. Clark, President of Multnomah College, for the Independent Colleges of Oregon, "Effectual Service."

The inauguration of Professor Emmett W. Gulley as the fifth president of Pacific College came as a part of one of the most important of all Pacific College commencements.

An outstanding feature was the conferring of the first honorary degree ever

given by the College upon a member of the first Academy class, Herbert Clark Hoover. His first cousin, Laura Hammer Glover, of Portland, accepted for him the degree of Doctor of Humanitarian Service. In the words of President Pennington, "This is a unique degree for a unique man in recognition of a unique service." To date Herbert Hoover had received forty-nine honorary degrees, leaving the honor of conferring the fiftieth to his boyhood school on the celebration of its fiftieth anniversary.

President Henry Edwin McGrew of William Penn College was the Commencement speaker. Dr. McGrew was President of Pacific College from 1900 to 1907 and is the institution's only living ex-president. His message was a real challenge to the graduating class of five.

In accepting the presidency, Emmett W. Gulley spoke feelingly of the efforts of Dr. Pennington and outlined his program for the development of the College. It includes: expansion of the music department; development of a feeling of responsibility and initiative on the part of the students; management of a college farm by the college community; introduction of an industry to be run by students; a goal of 200 students within five years; completion of an endowment of \$500,000; addition of domestic science and business courses; and expansion of the present one hundred courses to meet the needs of additional students.

A feature of the celebration was the publication of a book, "The First Fifty Years." All interested Friends are invited to secure copies at a nominal fee from Pacific College.

KERSHNERS AT NEW YORK FRIENDS CENTER

Howard and Gertrude Kershner, just returned from a year's work directing the feeding of hungry children in Unoccupied France, spoke Tuesday evening, June 17, at the Friends Center in New York City. Some five hundred members of the Center and of the meetings in and around New York came to hear them.

Previous to the talk, which was at 8 o'clock, Gertrude Kershner was a guest at a dinner in honor of those who have labored in the Workroom which for the past year, under the supervision of Elsie K. Powell of Fifteenth Street Meeting, has made over 30,000 garments for the French war sufferers. This Workroom is conducted at Friends Center under the care of the Joint Peace and Service Committee of the New York Monthly Meetings. Some forty volunteer workers and members of the Peace and Service Committee attended the dinner, which was climaxed by the appearance of a tremendous birthday cake decked with one candle.

PROF. RUFUS JONES SAYS: "I am frequently asked to recommend devotional books. There are a few—a very few—great ones, but the list is soon exhausted. Here is a book I can recommend along with the best of the ancient ones."

A Testament of Devotion

By THOMAS R. KELLY

"If this book does not ultimately rank among the few great and undying books of devotion, it will be only because it is lost to view among the multitude of good but lesser books."—CHRISTIAN CENTURY.

\$1.00

HARPER & BROTHERS

ESTABLISHED 1817

NORTH CAROLINA TO ALL YOUNG FRIENDS

North Carolina Young Friends met in their fifth annual camp conference, June 7-14. The camp is situated in the deep southeastern part of North Carolina where there is an abundance of white sand and long leaf pines. The site is best marked by Lake Singletary which gives the camp its name—a lake in which we swim, and on whose shores we hold daily conferences.

We are indeed grateful that our State provides such a lovely spot with cabins, dining lodge, caretaker's home, infirmary and craft shop to accommodate our every physical need. The routine daily work is shared by all, and the experience of the fellowship of work made more significant the theme of our conference for this year, "We Would Be Building."

We have three distinct groups; first, the boys and girls below the seventh grade; second the high school young people; and third the senior-adult young Friends. We feel that our whole camp program has been on a higher level than any previous year. The group has wholeheartedly participated in camp life. New features such as handicraft and courses offering credit have added life, dignity, and purpose to our common experience. In the carrying out of our program we have been more than fortunate to secure Charles G. Thomas, head of Youth and Student work of the Board of Christian Education of the Five Years Meeting, and also pastor at Des Moines, Iowa. As lecturer and teacher he has endeared himself to all of us, and has helped us to think through our problems as Youth Builders in a confused world.

Jeanette Hadley, field worker of the

Board of Christian Education of the Five Years Meeting, has made our vesper services by the lake, periods of genuine Quaker worship and inspiration. She has proved to be an excellent leader of young people and especially in the recreation of group singing and as director of the younger group.

Russell Branson, from our own Yearly Meeting, taught one of the credit courses. He made real some of the great Quaker personalities of the past and present, inspiring Young Friends with the spirit by which they lived and the things to which they gave their lives.

Our group shared with one of our young members, Byron A. Haworth, an attorney of High Point, his religious concern as he told us of the exercise of his soul in facing the call of his government to military training and service. We rejoice for him as he looks forward to positive and constructive service in the Civilian Public Service Camp.

A delightful surprise came our way in the person of Phil Jacobs, who was travelling in North Carolina in the interest of the American Friends Service Committee, and in particular of the Civilian Public Service Camp. He quickly entered into the spirit of the conference and endeared himself to even the youngest of Young Friends by his excellent presentation of the work of the American Friends Service Committee.

Dr. Raymond Binford, President-Emeritus of Guilford College, in an unusual way helped us to see that if we are to be builders we must cooperate with God.

These rich days of Conference together have lead us to want to give forth a message to Young Friends. We believe that the elements of the New World that

we desire to build are not to be invented but discovered within us and about us; indeed they are a part of our very nature. We encourage all Young Friends to join us as builders of this New Word, for we must be building. We send to you the challenge expressed in the final words of the closing address of Charles Thomas:

"The world we build must be an investment of our own good will, personnel, thought, time, and must be a spiritual outpouring comparable to the size of the job. What I am asking for is *you*. We need you for the job but you can only be useful to the extent that you embody the truth and principle of the world we strive for. The New Order cannot use us unless we will do these fundamental things:

1. Unless we put ourselves in the way of being filled with the Spirit of God.
2. Unless we are ready and willing to pray—and in other ways put vitality and dynamic in our souls.
3. Unless we actually love our neighbors as ourselves.
4. Unless we renounce greed, 'desire to fulfill all the lust of the body,' and seek only the fulfillment of our highest personality through giving ourselves to others.
5. Unless we forsake merely seeking personal comfort and security and strive for the liberation of those who are oppressed by poverty, sorrow and tyranny.
6. Unless we overcome the fear of what will happen to us, and be concerned first over what is happening to others. This includes our facing the possibility of giving our very lives.
7. This New Order cannot use us unless we are wholly dedicated, surrendered, and given to Jesus."

On behalf of the Epistle Committee,

LEAH HAMMOND,
RUSSELL BRANSON,
RUTH PAYNE,
WILLIAM F. VANHOY, JR.

PREVENT CHURCH FIRES

Every church would do well before the winter season is further advanced to have a thorough examination of its property made to discover and prevent possible fire hazards. The Bureau of Architecture of the Home Missions Council will send for ten cents a suggestive questionnaire blank to be used in checking over all possible conditions which cause fires to originate and spread. Requests may be addressed to the Director, Rev. Elbert M. Conover, Interdenominational Bureau of Architecture, 297 Fourth Avenue, New York, N. Y.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

ON FINDING GOD

That they should seek the Lord, if haply they might feel after Him, and find Him.—Acts 17:27.

* * * *

We need to blaze new paths to God for the feet of modern men.

W. RAUSCHENBUSCH.

* * * *

There are moments when nothing will do for us except the assurance that God is with us as we tread the wine press.

RUFUS M. JONES.

* * * *

God is not a remote and hidden Being, in solitary grandeur above and behind the processes and events of the world. . . . He is always concrete and rich with the gains and achievements of the struggle. He is the intelligent, pushing Life and conquering Spirit of the whole process of revelation. He is a God forever going on before us. He is present wherever truth comes to birth over error, whenever Light conquers Darkness, wherever evil yields to the persuasive power of triumphant goodness. He is immanent in the process.

R. M. JONES.

* * * *

When we trust our conviction that God is good, and that he is in control, we find that this trust transforms our lives (as it has already unified our thoughts). Evils which we once thought unbearable become ministers of good,

A SMALL-TOWN BOY

By Rufus M. Jones

Rufus Jones tells with grace and humor the story of his boyhood in Maine and draws vivid portraits of his family and their neighbors. He tells of his childhood joys and fears, and of the rural school which gave him a solid foundation of knowledge; of farm chores, of winter sport, summer games, and exploring expeditions with the group of boys who followed him as leader.

\$2.00

FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth Street
RICHMOND, INDIANA

and through our experience of God's power to master evil in our own lives, we win a faith in his power to control it everywhere.

W. A. BROWN.

* * * *

The reason we can hope to find God is that he is here, engaged all the time in finding us.

R. M. JONES.

* * * *

Still, still with thee, when purple morning breaketh,

When the bird waketh and the shadows flee;

Fairer than morning, lovelier than the daylight,

Dawns the sweet consciousness, I am with thee.

Alone with thee, amid the mystic shadows,

The solemn hush of nature newly born;

Alone with thee, in breathless adoration,
In the calm dew and freshness of the morn.

HARRIET BEECHER STOWE.

* * * *

When men are in the presence of God, the best that is in them has a breathing-space.

W. RAUSCHENBUSCH.

* * * *

That reality to which we pray, the reality outside ourselves, we call God.

J. W. ROWNTREE.

* * * *

Jesus puts forth the tremendous claim that he and the Father are one, that in other words love as we see it in him is the same in character as the love of God himself. . . . Jesus is the identification mark of God.

JOHN WILHELM ROWNTREE.

* * * *

The Divine Presence is in the heart of our humanity; in our higher moments, of that we are sure.

GEORGE A. GORDON.

* * * *

God is not to be worshipped with sacrifices and blood . . . but with a pure mind, a good and honest purpose. Temples are not to be built for him with stones piled on high; God is to be consecrated in the breast of each.

SENECA.

* * * *

Oh, Father—In these trying days when crass materialism, hatred and brutality are so telling, give us, we beseech Thee, a fresh realization of Thy nearness. Give us a clarity of vision and a steadfast anchorage. While we are justly busy with outward things, keep us ever mindful that man cannot live by bread alone. Strengthen the ties of brotherhood and spiritual communion.

AMEN.

HONORARY DEGREE GIVEN HOWARD E. KERSHNER

On returning to this country on short furlough from directing Friends relief activities in France, Howard E. Kershner was cited as follows on June 7 for the Honorary Degree of Humane Letters by the President of Washington and Jefferson College.

You have come here straight from the suffering heart of Europe. Knowing that agony, there can be no respite for you, but we would that this recognition might refresh you and increase your courage and strength, and that we might not only honor you but express corporate concern for the suffering world.

Coming from an early championship of humanitarian and Christian causes, you have plunged yourself into the need of war-torn Europe, first among the Spanish in their hour of suffering and then following them to their weary and inexpressible exile. There you were caught in a new tide of hunger and suffering as France was conquered. Courageously and brilliantly you have remained, representative of twenty-four governments and two continents, gigantic laborer against great odds, serving the need of the hungry, the wounded, the homeless, and doing it with peerless ability, sacrificial devotion and distinguished success.

By virtue of the authority vested in me by the Commonwealth of Pennsylvania and by Washington and Jefferson College, I confer upon you the honorary degree of Doctor of Humane Letters in token of which I hand you this diploma and cause you to be invested with the hood thereunto appertaining.

C. P. S. IS EMPHASIZED IN FAIRMOUNT QUARTER

The June Quarterly Meeting session at Fairmount, Indiana, was greatly stirred by the presence and service rendered by James Mullin, an Indiana attorney, who is assistant to Thomas E. Jones in directing the Civilian Public Service camps throughout the country, by Felix Green, an English Friend spending some time in the United States in the interest of the camps, and by Chase Conover, on leave from Pacific College and who is doing field work for the Central Area of Civilian Public Service.

Each of these three Friends addressed the congregation in the morning service, and at the close of the business session spoke informally, answering questions regarding the C. P. S. camps. These made clear to all present the reasons for these camps, why they are so called, and how church workers and others have suc-

ceeded in establishing these camps to which C. O.'s may go and receive training that warrants the name, "Civilian Public Service." It is a constructive force for a better world, as opposed to the destructive force of military training, which contributes nothing to the ultimate good of any nation. It was also made clear that it is the responsibility of the church to support these camps if they are to be kept free of governmental supervision.

Felix Green spoke helpfully at the Sunday morning meeting, urging Friends to keep in close contact with the creative spiritual force of the world which values the sacredness of human personality and ultimately does away with the causes for war.

FLEET YOUNG FRIEND ON CUBAN OLYMPIC TEAM



As a result of winning impressively the 1500-meter race in the National Field Day in Havana, May 30, Ramiro Diaz won a gold medal and a promised place on the Cuban Olympic Team when it goes to South America this year. Ramiro, or Tony, as he is familiarly known among his American friends, was graduated with honors from Earlham College in 1940 and was the first foreigner ever to get a major award in track at Earlham. He has been teaching this year in the Friends High School at Banés and represented his home town of Holguin in the National Field Day. Ramiro plans to attend summer school at Bloomington, Indiana, this summer where he has been awarded a fellowship by Indiana University.

NEWS OF EAST WHITTIER CALIFORNIA

Several East Whittier Friends drove the one-hundred and twenty-five miles to San Diego recently to help the San Diego Friends dedicate their new Bible School unit. Their minister, Moses T. Mendenhall, remained there to conduct a ten-day series of services. During his absence the meeting was fortunate in having as speakers Harley M. Moore, the Yearly Meeting Superintendent, President W. O. Mendenhall of Whittier College, and G. Raymond Booth, Secretary of the Pacific Coast Branch of the American Friends Service Committee.

Moses and Margaret Mendenhall have resigned as pastors at East Whittier to take the pastorate of the Los Angeles Meeting, after giving five years of splendid and devoted service.

The Mother and Daughter Banquet held late in the spring was attended by over one-hundred women and girls. Tableaux were presented depicting six important events in the life of every woman.

Merrill M. Coffin, Yearly Meeting Superintendent of Missions, recently told the meeting of his visit to our Central American Mission fields. He showed fascinating color slides of scenes and workers in Guatemala and Honduras.

Children's Day found the auditorium beautifully decorated for the happy occasion. Following the children's program, the pastor spoke briefly. On Mother's Day, gifts were awarded to the mother with the most children present at Bible School and to the oldest mother present, Martha Mitchell, widow of the late Andrew F. Mitchell.

The last Brotherhood Dinner Meeting of the season was Ladies' Night on June 13. "Mirandy" of radio fame was the entertainer. In costume and dialect she portrayed a typical "up-crick" "pore-white" from the Ozarks. As well as amusing, her entertainment contained a meaningful message.

Recently, about fifty of the East Whittier Christian Endeavor members attended the Los Angeles County C. E. Convention held at Long Beach. They returned with many useful ideas and plans which were presented to the meeting on June 15, when the High School Society was host to the older people of the church. Constructive discussion followed in which young and old alike participated. After the meeting a recreational hour ensued, during which refreshments were served. All felt it a profitable time thus spent in mutual fellowship.

QUAKERDOM AT LARGE

Desiring to return to pastoral work, Milo S. Hinckle has resigned as Executive Secretary of Indiana Yearly Meeting, in which capacity he has rendered excellent service for the past four years. He has accepted a call to become pastor of the Mt. Airy, North Carolina, Meeting.

* * * *

A recent letter from Harry T. Silcock, at the Friends Center in Shanghai, brings a note of joy and courage: "We are all well and rejoicing in the opportunity of useful work. It is a most glorious privilege to be in a group where life is so manifestly spreading from one to another, both in the Children's Receiving Home and among others who come in contact with us and in our own circle."

* * * *

A flying deputation of eastern young Friends and friends of the Friends, headed by Emily Parker Simon, touched base at the Friends Central Offices on June 19. They were en route to Estes Park, Colorado, to attend the Christian Youth Council of North America, in which they were leaders, as indicated elsewhere in this issue. The other members of the group were Grace Rhoades, still "faithful Achates" of Emily, Jean Humphreys, a student in the Yale Divinity School, and Agnes Chreckjian, an Armenian.

* * * *

At the 49th session of Oregon Yearly Meeting, held at Newberg in June, Joseph G. Reece, who has been pastor of the First Friends Church at Portland for some years, was chosen as General Secretary of the Yearly Meeting to succeed the late Chester A. Hadley. The Meeting took action establishing a special Service Committee to be affiliated with the Civilian Public Service Section of the American Friends Service Committee to facilitate the program of making provision for conscientious objectors to engage in the work of the C. P. S. camps.

* * * *

Readers will recall the recent article, "Trek for Faith and Freedom," which so vividly reported the arrival of the pacifist brotherhood in Paraguay, where these troubled folk have apparently at long last found a refuge and a home. We have since learned that a Friend, Maria Echroýd, formerly of Spain, is a member of the brotherhood in Paraguay. Her graphic description of the country and the people (not to mention the crocodiles lying in the sun, the tarantulas, the shining snakes of varied

and beautiful patterns, tigers, pumas and the dazzling butterflies) with whom they have cast their lot, is very similar to that given in these pages by Everhard Arnold.

* * * *

President-Emeritus Levi T. Pennington and his wife, Rebecca Pennington, were invited by Herbert Hoover and his wife, Lou Henry Hoover to be their house guests at Palo Alto, California, and attend the fiftieth anniversary celebration and Commencement exercises of Stanford University. A feature of the anniversary observance was the presentation to the University of the famous Hoover War Library. Levi Pennington accepted the invitation, but Rebecca Pennington was unable to attend.

* * * *

A recent letter from our English Friend, A. Ruth Fry, says: "It is a mad world in which we have perfected communication and then return to the methods of precivilisation. We must hope that we shall before too long see the rebirth of a decent Christian civilisation. It seems more and more clear that we have thrown away the only possible foundation for such a civilisation in our neglect of God and His amazing laws."

* * * *

With justifiable pride, the current issue of the *Moses Brown Bulletin* features a recent letter from Poultney Bigelow, "traveler, biographer, historian, and friend of many of the world's great men during the last half-century." Eighty-five years old, Poultney Bigelow is characterized as probably Moses Brown School's oldest living alumnus. In relating some diverting reminiscences he says, "Moses Brown School between 1867 and 1869 sheltered, instructed, punished, and otherwise helped make a man of me. God bless my old school—which I hope to revisit before I die."

* * * *

On the basis of a survey recently made by the Minnesota Temperance Movement, statistics show that 86% of the people contacted were in favor of eliminating beer and liquor advertising from newspapers, radio and roadside signs. An attempt was made to get a cross section of the thought of the State. Housewives registered the strongest protest against advertising, with the farmers close in order. Most tolerant were lawyers, though the great majority of them favored removal of such

advertising material. Conspicuous among the leaders of this survey and the campaign which is being launched as a result are two well known Minnesota Friends: Roscoe C. Coffin, President, and H. Millard Jones, Youth and Education Secretary of the Movement.

* * * *

Two books of especial interest to Friends have recently come from the press, and we cannot wait for formal reviews to express our appreciation of them. "Small Town Boy," by Rufus M. Jones, presents a characteristically delightful and revealing picture of the New England rural community of South China, Maine, a half century and more ago, and of the thorough-going way in which America's Number One Friend fitted into that picture. What Rufus thought then and still thinks of South China is indicated in a note just at hand from him in which he says, "We are settled here for the summer in the spot God made!" The second volume, "A Testament of Devotion," is, as its title suggests, a book of devotional readings by the late Thomas R. Kelly. Says Rufus Jones, "There is a devotional book I can recommend along with the best of the ancient ones. Readers who want spiritual guidance will love it and cherish it." A much-appreciated part of the volume is a biographical memoir by Douglas V. Steere. The first book, published by Macmillans at \$2.00, and the second by Harpers at \$1.00, may be had of our Friends Book and Supply House.

NEWS OF OUR MEETINGS

Robert M. Jones, pastor of the Cincinnati, Ohio, Meeting, and Anna Jane Maris, Principal of the High School at Paoli, Indiana, are attending the Pendle Hill Summer School session.

* * * *

First Friends Meeting of Whittier, California, welcomed thirteen new members at the close of the service, June 8. Greeted into the fellowship of the meeting were Friends from Niagara Falls, N. Y., Wilmington, Ohio, and Westfield, Indiana, in addition to some from other California meetings and denominations.

* * * *

On Sunday, June 22, Cincinnati, Ohio, Friends were happily surprised to have in their meeting Henry J. Cadbury, enroute from the Institutes of International Relations in Kansas and Iowa to the one at Guilford College, North Carolina. His message was inspiring and challenging as he told how "as Christians and Quakers our job is to tear

down walls, and build bridges of faith and good will."

* * * *

Paul B. Lindley announces his entrance into the general evangelistic field and is open for appointments. He is endorsed by Claude A. Roane, the Superintendent of Ohio Yearly Meeting, in which Paul Lindley has done pastoral work for some years. His address is Beloit, Ohio, Box 204.

* * * *

Maude Carter Smock, who has been pastor of Sandcreek and Azalia Meetings in Western Yearly Meeting for the past two years, has declined an invitation to remain, feeling her work will be completed by September 1. During her stay, progress has been made in many ways. Both meetings have shown an increase in membership, and a general spiritual uplift has been felt. A joint Young People's Christian Endeavor Society has been organized by her which has contributed greatly to the welfare of young Friends. For the first time these meetings have more than paid their benevolence quotas. The Azalia meetinghouse has been beautifully redecorated. The membership will generally feel a great loss in her leaving.

* * * *

On Sunday, June 8, at the invitation of the class, Chester B. McKean, pastor of the Traverse City, Michigan, Meeting, delivered the Baccalaureate address to the high school seniors. His subject was "The Road to Christian Service." The Quaker Haven Hash Club of Traverse City is a live young group of Friends who are promoting their way to summer conference. They have recently produced the comedy, "Mrs. Wiggles Worth Gets Religion," both in Traverse City Meeting and before the Presbyterian Church in Elk Rapids, Michigan. The free-will offering taken goes toward transportation to Quaker Haven. Traverse City Meeting has again come to the close of the fiscal year with all debts paid, the property in good repair, and the members eager and ready to work.

* * * *

Kokomo Quarterly Meeting of Western Yearly Meeting met June 21 and 22 at the New Hope Meetinghouse. The Meeting of Ministry and Oversight opened with a period of unprogrammed worship. In the afternoon session after the regular business, the reports of the activities on Prohibition and Public Morals were presented by the Quarterly Meeting Superintendent. Luther Addington, pastor of the Courtland Avenue Meeting in Kokomo, spoke ably to that subject. On Saturday morning, Roy Gibson, pastor of the Sycamore Meeting of Indiana Yearly Meeting,

preached "Godliness is Profitable." Following the dinner and business meeting, Frederic E. Carter presented the problems of the peace-peoples in times of war and showed the constructive contribution which can be made by Friends.

CONFERENCE OF WORKERS IN NEBRASKA

The Conference for Pastors and Workers of Nebraska Yearly Meeting met at the Central City Friends Church, June 3, for the first meeting. The theme for the day was "Ministering for Christ to Men." Glenn A. Reece, our able chairman, gave a challenging welcome with the thought that we must "be strong" to fill the places assigned to us in the Yearly Meeting. Helpful discussions were given on the following subjects:

1. "The Minister and His Preparation," led by Kelsey Hinshaw.
2. "The Minister in a World of War," brought to us the attitude the minister should take in these tragic days. Chase L. Conover presented this subject.
3. "The Minister and Spiritual Guidance" in open forum was helpful.

Three splendid messages were brought to us by Willard O. Trueblood, stimulating us all to a better ministry in ethics and Kingdom interests in preaching the Gospel. His crowning message in the evening, on the subject, "The Minister and the Heavenly Father," made us realize the omnipotent, all-wise, and merciful God. We all felt it was a very helpful day of fellowship.

The committeemen appointed for next year are Glenn A. Reece, Chairman, Kelsey Hinshaw and Millard Powell.

VISITORS AND SPEAKERS AT MARION MEETING

First Friends Meeting at Marion, Indiana, has recently enjoyed the presence of several visitors. Philip and Katherine Lee, Christian Chinese, spoke before the Bible School, after his singing in a rich baritone, "The Holy City." As he sang we felt how true were the words spoken by Katherine Lee when she said, "We are walking receipts of your Christian Mission." The Lees were with E. Stanley Jones on his recent Preaching Mission.

Another high light was the visit of Sada F. Stanley, returned missionary from Jamaica. She was the guest of the Sada F. Stanley Guild, a missionary group of business women who bear her name. She also spoke to an appreciative group of listeners at the evening service.

Living in our midst and attending the meeting are Albert and Lisa Beam, refugees from Vienna. Albert Beam spoke at the evening service recently,

telling of the impressions of a refugee as he sees America. He has also spoken to the young people's group, while Lisa Beam has spoken before the Y. W. C. A. and other civic groups of Marion.

Children's Day was observed on June 8. During the Bible School hour, the Cradle Roll Department was introduced by the Superintendent, after which James R. Furbay conducted a dedication service. In the evening the Children's Departments presented the play, "That Joy May Be." In a beautiful setting it portrayed the part Christianity has played in the lives of children of all nations and all times—a forceful testimony to the power of Christian Education in the Church School.

QUARTERLY MEETING AND HOMECOMING AT GRAY

Carmel Quarterly Meeting (Western Yearly Meeting) was held June 14 and 15, at Gray, Indiana. Helen Reeves, wife of the pastor at Gray, Orval Dillon of Hortonville, and Donald B. Spitler of Carmel spoke in worship services during the two-day session.

The Marion College quartet was in charge of the Sunday afternoon service and directed a Quarterly Meeting young people's meeting Sunday evening. A social hour followed. Sunday was observed as homecoming by the Gray Meeting and there was a large attendance throughout the day. A basket dinner was enjoyed on the lawn at the noon hour.

Quarterly Meeting department leaders were chosen for the next year as follows: Evangelistic, Wm. J. Cleaver; Christian Education, Merritt Murphy; Prohibition and Public Morals, Everett Kinzer; Peace, Bertha Randall; Missions, Alice Overman; Literature, Jean Clarke; Presiding Clerk, Waldo Patton; Recording Clerk, Mary C. Wicker; Correspondent, Jessie Klingensmith; Statistical Secretary, Reba Hunt; Member Yearly Meeting Nominating Committee, Marcus Kendall; Member Yearly Meeting Finance Board, Waldo Patton.

This will be the twentieth consecutive year Mary Wicker has been Recording Clerk for Carmel Quarterly Meeting.

ON THE PASTORAL FRONT IN HAMILTON COUNTY (INDIANA)

Burnie Cook of the Sugar Plain Meeting, Thorntown, has accepted a call by the Sheridan Meeting. He will succeed Robert Wilburn, resigned.

Orval Dillon has accepted an invitation to remain at Hortonville for another year. He is concluding his second year of service there.

Orval Cox, pastor of the Westfield Meeting for the last seven years, has re-

signed to accept a call to Marshalltown, Iowa.

Lyman G. Cosand, pastor at Leesburg, Ohio, for the past four years, has accepted a call to Gray. He will succeed Hal and Helen Reeves, who resigned to go to Tennessee, where they have been offered positions in Friendsville Academy.

Wm. J. Cleaver, veteran pastor at Noblesville, announced his resignation several weeks ago. The meeting refused to accept the resignation, however, and William Cleaver, heeding the meeting's urgent requests for his services for another year, agreed to remain.

WITH THE YOUNG PEOPLE AT WORCESTER

The Quaker Young People of the Worcester, Massachusetts, Monthly Meeting had as their guests Joseph T. and Eleanor Wildman Lippincott at their final meeting for the season, the meeting being held at the Harry Harrison Lodge at Holden. This was an open meeting which many older people attended. Joseph Lippincott gave many interesting stories of their recent trip through the West and South when they visited many of the wider Quaker Fellowship meetings together with many regularly established meetings.

Russell Brooks, chairman of the Monthly Meeting Peace Committee, was in charge of an open meeting on June 11. Having recently conferred with Thomas E. Jones, head of the Civilian Public Service camps, Russell Brooks spoke clearly and in detail about these camps for conscientious objectors. Members realized more than heretofore their responsibility in supporting boys from their meeting and other meetings. Forrest Wheeler, treasurer of the Peace Committee, is to have charge of the collection of funds for this purpose. It was brought to view that the Worcester Meeting would be the nearest meeting to three of these camps in New England—Petersham, Royalston and Hubbardston—and it was agreed to include these boys in future meetings.

On June 21 occurred the annual Sunday School picnic at Roseland Park in North Woodstock, Connecticut. Fifty people attended this, the final activity of the Sunday School before Rally Day in the autumn.

ITEMS FROM WEST BRANCH QUARTERLY MEETING

A two-weeks' Church Vacation School was held at the Friends Church, Ludlow Falls, Ohio, the early part of June, with the cooperation of leaders and students from the local Congregational-Christian Church. A very good average attendance was maintained throughout, although there was much rainy weather. The

theme for the school was "The Lord's Prayer," and it was used in many ways. The content of this prayer was studied each day, it was used in choral speaking, in pantomime, in song, poetry, and in unison. A program of daily work, together with an exhibit of handicraft, was presented to a full house at the close of the school.

Herman A. and Emma Parker, who have served the West Milton Meeting as pastors during the past year, have tendered their resignations, and will leave for a new location at the end of the pastoral year.

Orville Fisher has resigned his pastorate at Center, after serving the meeting effectively for the past three years. During the time of his pastorate, the meeting has become better organized, and its business and finances are in good condition. New members have also been added. Orville Fisher and his family have driven to Center from St. Marys, a distance of forty miles, and have seldom missed a service during the years he has served the meeting.

THE EDITOR ON TOUR

On July first the Editor and family departed for a trip to the Pacific Coast on a long-deferred period of mission and vacation. In due time, in response to insistent readers, there will probably appear the accustomed travelogues. Meantime, contributed editorials by cooperating Friends may be anticipated, and the usual news and editorial correspondence will be cared for in the office.

STATUS OF FRIENDS WORK

(Continued from page 278.)

is easy for the war refugees to become cut off from English and other contacts and to get discouraged, and the feeling has arisen among Friends that it is extremely important for all, that friendly relations be established.

"Euston Station, practically across the street from Friends House, is a major bombing objective, though rarely hit. At long last Friends House got a direct hit—in the southeast corner on the top floor above the library. It was estimated that 16,000 pounds (\$800.00) of damage had been done. At the time there were three fire-watchers on duty, including Bernard Lawson, and miraculously enough they only received bruises. At the end of the same week there was another serious raid on London and more structural damage was done to Friends House, though the amount is not known. With much of the bombing comes tremendous shaking of the earth low down in the foundations of the buildings which is hard to perceive but may cause complete collapse sometime later."

BIRTHS

BURGESS—To Robert S. and Ruth Carter Burgess, on June 15, 1941, in Chicago, Illinois, a daughter, Joan Tucker.

MACOMBER—To Ralph F. and Marjorie Allen Macomber, on May 28, 1941, at New Bedford, Massachusetts, a son, Edward Allen.

MARRIAGES

CHADDERTON-MACDONALD — At the Friends Meetinghouse in Worcester, Massachusetts, June 14, 1941, Evelyn MacDonald, daughter of Mr. and Mrs. Robert MacDonald of Worcester, and Frank Q. Chadderton of Newport, R. I., Oliver Frazer, minister.

GONET-GIFFORD—At Allen's Neck Meetinghouse, Dartmouth, Massachusetts, June 19, 1941, Ila Mary Gifford and Augustine John Gonet. James A. Coney, minister.

JONES-PURDY—In Mackenzie Hall, Hartford Theological Seminary, Hartford, Connecticut, on June 14, 1941, after the manner of Friends, Adalyn Frances Purdy, daughter of Alexander and Jeannette Purdy, and Edmund Jones, son of Henry W. and Margaret Jones of Swarthmore, Pennsylvania. At home after September 15 at Friends Central School, Overbrook, Pennsylvania.

HOLMES-LANGENWALTER } —In the
LANGENWALTER-KREHBIEL } Bethel
College Chapel, Newton, Kansas, on June 19, 1941, in a double ceremony, Lois Langenwaller, daughter of Dr. and Mrs. J. H. Langenwaller of Reedley, California, and Laurence Street Holmes, son of H. Claude Holmes of Wichita, Kansas; and Florene Mae Krehbiel daughter of Mr. and Mrs. O. C. Krehbiel of Hutchinson, Kansas, and Richard Langenwaller of Reedley, California. Dr. J. H. Langenwaller, minister.

HOLE-CALVERT—In the First Friends Church, Indianapolis, Indiana, on June 21, 1941, after the manner of Friends, Agnes Cecilia Calvert, daughter of Cecil Kirk and Agnes Hunt Calvert, to Francis Doan Hole, son of the late Allen D. and Mary Doan Hole. At home in Richmond, Indiana.

KUHN-PYLE—At Haviland, Kansas, on June 21, 1941, Thelma Lorraine Pyle, daughter of Etna Maurice and Zora Woodward Pyle, and Louis W. Kuhn. At home in Lawrence, Kansas.

PARSONS-SMITH—At Allen's Neck Meetinghouse, Dartmouth, Massachusetts, June 21, 1941, Jean Elizabeth Smith and Gordon Fereday Parsons. James A. Coney, minister.

WEAGLE-ANDERSON—At the Friends Meetinghouse in Worcester, Massachusetts, May 30, 1941, Shirley Anderson, daughter of Mr. and Mrs. Alf Anderson of Worcester, and James A. Weagle of Shrewsbury, Massachusetts. Oliver M. Frazer, minister.

DEATHS

CHAMBERS—On April 6, 1941, J. Herbert Chambers, suddenly, at his home in Pasadena, California. He was born at Springdale, Iowa, the youngest son of John C. and Jennie W. Chambers. He was a lifelong Friend. Services were in charge of R. Ernest Lamb.

COMSTOCK—On March 21, 1941, at Pondville Hospital near Boston, Massachusetts, Onslow W. Comstock, aged 73

WESTTOWN SCHOOL

Founded 1799

Maintained by Philadelphia Yearly Meeting (Arch St.)

We look to Quaker schools and colleges to strengthen the unity of our Society. Children who are entrusted to Westtown not only have the opportunity for well-rounded development, but also have the privilege of meeting representative young people from different groups of Friends throughout the country.

For Catalogue and Information write—

JAMES F. WALKER, Principal
Westtown, Pennsylvania

years. Having joined Friends only six years ago he was an active and concerned member of Boston Monthly Meeting, serving in the station of Elder for most of that period. He is survived by his wife, Sarah W. Comstock, and by a son and daughter.

DAKIN—On March 11, 1941, at her home in Harveysburg, Ohio, Bernice Johnson Dakin, aged seventy-three. She was born at Martinsville, Indiana, the daughter of Robert and Lydia Edwards Johnson. In 1890 she was married to Edward B. Dakin, who survives her. A loyal and devoted Friend, she taught in the Bible School for many years and faithfully attended meeting and meeting activities as long as her health permitted. Services were held in the Friends Church at Harveysburg, Hugh J. Wright of Wilmington, Ohio, in charge.

IDDINGS—On June 5, 1941, at his home at Ludlow Falls, Ohio, Myron Iddings, aged nearly seventy-six. Born close to Horseshoe Bend near Ludlow Falls, he was married in 1890 to Bertha Olive Ingle, who, with five sons and one daughter, survives. He was a faithful member of the Friends meeting at Ludlow Falls, which he attended regularly, though for many years he was unable to hear. Services were held in the Ludlow Falls Meetinghouse.

WOODY—On April 19, 1941, at her home at Bloomingdale, Indiana, Maude Woody, aged fifty-nine years. The daughter of T. B. and Alice Woody, she was a graduate of Earlham College, and teacher in the High School at New Castle for the past twenty-three years.

WRIGHT—On April 23, 1941, at the home of her daughter in Pasadena, California, Mary E. Hathaway Wright, widow of Joseph Wright, aged eighty-two. She was born in Milan, Ohio, and was for many years an active and valued member of the Society of Friends.

LOCAL MEETING DIRECTORY

BERKLEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

CHICAGO, ILLINOIS

Temporary Office of the Mid-West Friends Service Committee is at the home of the Acting Secretary, Jeanette F. Stetson, 633 South Maple Ave., Oak Park, Ill., Phone Euclid 565.

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 11th Street. Halsted streetcar—"11th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 11th Street.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Ill.

57th Street Meeting, 1174 East 57th Street. John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a.m. Jeanette F. Stetson, secretary, 633 Maple Ave., Oak Park, Illinois, Phone Euclid 565.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Robert M. Jones, pastor, 1607 Flora Ave., N. College Hill.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a.m., Church School 9:45 a.m., Flora Henshaw, Clerk, 3193 W. 36th Ave., Telephone GL 5686.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a.m., Meeting for 11 a.m. Worship. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 1806 Warrington Drive, Detroit, Michigan.

The American Friend

Authorized by the Five Years Meeting
of Friends in America

Published fortnightly by

THE FRIENDS PUBLICATION BOARD
101 South 8th Street, Richmond, Indiana

PERSONNEL OF THE BOARD

BUSINESS COUNCIL

Alvin T. Coate.....Indianapolis, Indiana
Chairman of Council and Board
James C. Matchett.....Chicago, Illinois
Vice-Chairman of Council and Board
Jesse O. Marshall.....Richmond, Indiana
Secretary-Treasurer of Council and Board

EDITORIAL COUNCIL

Albert L. Copeland....Vermillion Grove, Illinois
Chairman
J. Hoge Ricks.....Richmond, Virginia
Edgar H. Stranahan.....Oskaloosa, Iowa
Walter C. Woodward, Ex-Officio, Richmond, Ind.
Secretary

Subscription Price \$1.50 per Year
Foreign, 50 Cents Extra
Single Copies, 10 Cents

Make all checks and money orders payable to
Business Department

THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the
Editorial management of the paper to

EDITOR, AMERICAN FRIEND
Richmond, Indiana

Advertising rates given on application
Address Business Department

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Sts. Bible School 9:45 a.m., Worship 11 a.m., C.E. 6:30 p.m., Leonard S. Phelps, Clerk, 1228 W. 23rd St., RI-4815.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a.m. Meeting for Worship at 11 a.m. Pastor, Wendell Hansen, 111 W. 45th Street. Telephone Pleasant 2960.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors Welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Ave. and East Spruce St. Bible School, 10:00 a.m., Meeting for Worship, 11:00 a.m.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 7450. Religious discussion, 10:00 a.m. Meeting for Worship, 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N.W.; Bible School, 9:45 a.m., Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

NEED ENGLISH TEXTBOOKS FOR SHANGHAI

Wanted: English textbooks and reading books, not too difficult, for the Friends Center in Shanghai. Thank you! Send to: AFSC Storeroom, 1515 Cherry Street, Philadelphia, Pa., or: Pacific Coast Branch of the AFSC, 501 North Raymond Avenue, Pasadena, California.

SUMMER ENROLLMENT

The enrollment of girls for the year 1941-42 has been completed. Friends' applications received after this time can be considered for the waiting list provided they are for the First and Second Classes.

CONSULTATION AT THE SCHOOL OR INQUIRIES BY CORRESPONDENCE ARE INVITED

For catalog and bulletins descriptive of the George School curriculum, write to

GEORGE A. WALTON, Principal, Box 351, George School, Pa.

QUAKER
EST. 1893

GEORGE
SCHOOL

COLLEGE
PREPARATORY